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A
SERMON

Preach'd on the 30th of *January* :

VINDICATING
King CHARLES

THE

MARTYR,

AND THE

Keeping of the Day.

By *Edm^t Hichoringill*

Which may serve for an ANSWER
To Mr. *Stephens's* SERMON,
Preach'd on the 30th of *January*, before the Honourable
House of Commons.

L O N D O N

Printed, and are Sold by J. *Stutt*, near Stationers-Hall, 1700.
5. March: 1699.

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— Justice. They set up a Court of Judicature, and first for Naboth was high among the People, and then bring in their Evidence, two Men, Children of Belial, Knights of the Post, (as the like wretches did against our Saviour and our Sovereign) *This Man Slandered, &c.*

— Impudent Coward! Is not *Murder* sufficiently Solemn without the Mockery of *Peace* and *Justice*? Is it not enough to *defile* Innocence, but must *Justice* be the *Poster*? Is it not enough to *Enslave* the Righteous, but must *Divinity* be the *Striding-Horse*? Must the Fountain of *Light* be brought in as an *Accessory* to the works of *Darkness*? Is not the Devil *Blind* enough, except he appear like an *Angel of Light*? And is nothing but the Glorious *God*, and the *Cause of GOD*, a fit *Mask* for such *Loathsome Deformities*? Is this *Religion*? Is this the *Church of God*? *Letany* must be that of *Jacob*, in Denunciation of his *Bleed* Sons, whole Instruments of Cruelty! Oh my Soul, come and see their *Servants*, who their *Assembly*, mine *Hollow*, is not *dark* indeed! *Gen. 40. 10. when he saw the light he was*

A dismal Tragedy then is the *Tragedy* which begins *Speciously*, but ends in *Excess*; begins *Guiney*, but ends in *Blind*. *Gen. 40. 10.*

For when I read the *first* words, *They proclaimed a Fast*, my surprized Meditations can scarcely *credit* my Eyes, when they view the *last* words, *They assailed him with stones*; so incongruous is the *Consequence*. Who can imagine that *Murder* should *be* the *Springer*, when the *Prologue* was so gloriously *filled* with *Justice*?

The words then are nothing else, but the description of a *High Court of Justice*, solemnly Erected by Wicked Men, *Knights of Belial*; Gloriated with the *specious* Pretence of a *Religious Fast*, to remove the Arraignment, and *Bleedy* Sentence past upon a *Guilty Man*; Vailing the *Murder* with the *Umbrage* of *Devotion* and *Justice*, and therefore publicly *Solemnized* in the presence of the *People*; not *Ceremonially*, as *Richard the Third* Murder'd his *Nephew*, but *Immune* *done*, and before the *Sen*.

Whence six *Particulars* do especially present themselves to our Consideration; all too fitable (if it had been the will of *GOD* to the contrary) to the *Annual* Occasion of this day's Remembrance: The *last* whereof ought, in our Method, to be *first* taken notice of.

I. *What was done*: A *Bleedy Murder*, They *Stoned* him to death. *II. Upon what it was done*: Upon an *Account* *Man*, innocent. *III. By whom it was done*: By *Men of Belial*. *IV. Before*

North. *Why shouldst thou die?* In the presence of the People, and
 and *Why shouldst thou die?* With the *Religious* and *Formalities* of *Priety*
 broken and *judicial* death was his death.

Why it was done: The pretended cause was, his *Blasphemy*. But,

The true Cause is express in the sixth and seventh Verses of this
 Chapter. He was engaged for the pleasant Vineyard, and Jezebel will
 see the losing of this greedy *Camel*, tho' it be with *Man's Flesh*,
 and quench his covetous Thirst with a Draught of *Man's Blood*.

If *Naboth* had been Poor and Lean, he had escap'd amongst the
Steady Good; but he was too Fat and Fair-like, to avoid the *Shambles*
 of these bloody Butchers. His fertile Field, like another *Golgotha*,
 must be the *Field* of *Death*.

Thus the Pleasant *Flowery*, the Tempting *Champ-Lands*, and
Delicious Lands, expos'd the Sacred Person of our Sovereign to the
 rapacious Jaws of our keener *Wolves*. Our *Lovely* Mountains were
 most *subject* to the Storm.

The Text will furnish us with Three *Observations*, reasonable for
 our Meditations this day. I will speak to each of them, as far as
 I can fit with the present occasion, which yet will afford us a large
 field of Discourse.

First, *Many times in this Life the Worst Usage does befall the Best of*
Men.

Here, no just offence given, yet *Naboth* must die the death of a
 Murderer: but won still a most *excellent* one.

It seems, we see, is no sure Protection; nay, is sometimes *ex-*
posed when Villany goes for fire, or (it may be) fire on the *Bomb*;
 as if *Justice's* sight was no *Peccatorial* glass, but a real History; as if
 there was no Reward for the Righteous, nor a GOD that judgeth in
 the Earth.

Thus *Herod* and the worst of *Wicks* may out-live a Storm, when
 the *Rose* and *Lily* is *Delivered*. *Manasseh*, that *Monster* of Men,
 Reign'd the longest of any of the Kings of *Judah*, yet good *Josiah* was
 slain in Battle; and *Jeroboam*, an *Usher*, liv'd to see Three Succeed-
 ions in the Throne of *Israel*.

Many *Braves* out-live Men; and many *knaveish* men the best of men.
 Sure I am, our world is not *Revised*, when the Royal Oak, that sup-
 ported them, was dead.

What shall we say to these things? This strange and uncouth
 visage

vilage of Providence did so startle the Prophet *David*, that it almost frightened him out of his *Faith*: He knew not what to think on't, but was ready to say, *Verily I have cleansed my Heart in vain, and washed my Hands in Innocency: Because the Ungodly prospered in the world. Nabal in Plenty, when David was ready to Starve for want of Bread.*

The chief Argument that *Cicero* produces to prove, That the *Jews* were not the People of *GOD*, is taken from no other Topick, then *St. Paul*, (who wrote not long after him) makes use of to the same *Hebrews*, to prove the contrary; to wit, Their frequent Afflictions, *Heb. 12. 6, 7, 8. Whom the Lord loveth, He chasteneth, and scourgeth every Son, whom He receiveth. If ye endure chastening, GOD dealeth with you, as with Sons: For what Son is he, whom the Father chasteneth not? But if ye be without chastisement, wherof all (GOD's Children) are Partakers, then are ye Bastards, and not Sons: Whereas Tully upbraids the Hebrews with their often Captivity: You may know by their Miseries, saith he, how well GOD loves them. Which, however Ironically by him spoken, is undoubtedly a great Truth; I am sure, God saies so, Amos 3. 2. You only have I known of all the Families of the Earth, therefore will I Punish you. And again, threatening to throw them off, He tells them, He will throw away the Rod, and trouble Himself no more with them, Hos. 4. 14. I will not punish your Daughters, when they commit Whoredom; nor your Spouses, when they commit Iniquity.*

The *Muscovitish* Women are jealous, that their Husbands do not love them, if they do not beat them a little now and then. I am sure, we may well be jealous that *GOD* loves us, not, if He never beats us. So *Christ* saith, *Whom I love, I rebuke, and chasten. Success therefore and Prosperity are no infallible marks of GOD's Favour to a Cause, or People; if it were, we must Renounce our Saviour, Apostatize from Christianity, and turn Renegadoes to Mahometism.*

'Tis with a true *Christian*, as with a *Porter*; the more he bears, and the oftener he is burthened, the more is his benefit, tho' the load be heavy. *St. Peter* therefore, who had his Back-burthen of Afflictions, esteem'd a tempted and tryed Faith, as tryed Gold; the hotter the Fire, the purer will be the Metal: The more fiery a Believers Tryal, the more splendid will be his Graces.

The *Rashid* answered *Dalber* as Profanely as Clownishly, when the good Father told him in the extremity of his Sickness, That such Chastisements were Gods Love-tokens. Then (answered he) let Him

keep

keep them to Himself for me, or give them to His best friends. Blessed *Beza* made a better use of his Sickness at *Paris*, which he calls "The cause of his Health, *Morbis iste sanita:is meae principium*: That Sickness, saith he, made me Well.

'Tis often best with the Soul, when 'tis worst with the Body: Wounds in the Flesh may prove *Vulneratives* to the Conscience.

Thus *Corrections* prove *Instructions*: We have the Wise Man's word to avouch it; and he might speak Experimentally; for his Prosperity did him more harm, than all his Wisdom did him good, *Prov. 6. 23. Reproofs of Instruction are the way of Life. Heb. The Corrections of Instructions are the way of Life*: For *schola Crucis est schola Lucis*; and Adversity the best University.

For two Reasons therefore, (to name no more) The Best of Men may meet with the Worst of Usage in this Life.

1. Because their *Portion* is not here to be Paid. For tho' many times a good *Joseph* enjoys eighty eight Years of Peace and Plenty for his thirteen Years Imprisonment: Yet these Rewards of a Child of Gods good service, are over-plus, and more than *Christ* has obliged Himself unto, in His last Will and Testament; *In the World ye shall have Tribulation*, that's your lot here, saith *Christ*; but in *Me ye shall have Peace*, that's your *Portion*. *Omnis Christianus Crucianus*, Every good Christian must wear a *Crucifix*. *Ecclesia est Haeres Crucis*: The Church can claim Administration of nothing in this World, but *Christ's Cross*: Therefore it was that *Ignatius*, when he came to Encounter the wild Beasts at *Rome*, said, *Now I begin to be a Christian*. And *Luther* excellently (according to his Passionate way) expresses himself to this purpose, *I protest* (saith he) *GOD shall not put me off with a Portion in this Life*. *David* makes it the definition of a Wicked Man, to have his *Portion* in this World.

Why then Repinest thou, O my Soul! that the Ungodly Prosper in the world, and dip their Polluted Hands in the Blood of the Innocent? Why art thou cast down, O my Soul, and why art thou disquieted within me, when the Rod of the Wicked doth rest on the Back of the Righteous? Art thou so Covetous that nothing will Content thee but Two Heavens! Wicked Men make a shift to be satisfied with their momentany Delusions, their Bird in Hand, their flitting Pleasures! that yet take themselves Wings and fly away! And art not thou Contented with the Permanent Incomes of God, and *Christ*, and Heaven? Sure thou art not content to change thy Portion

tion (for such brittle Ware as the World affords) why then not Content with thy Portion? Greedy Miser! thou wouldst have all, and yet canst Enjoy nothing. 'Tis so: Well then, good God, continue me thy Peace, and Food and Rayment, and then I will not Envy *Cæsar*.

2. Because the Best of Men have need of such hard usage, to bring their Sins to remembrance; to rub off the contracted rust, they must be sometimes Scoured. *David*, about to be Expell'd from his Kingdoms, gave a better answer to Cursing *Shimei*; then at his Return, to Good *Mephibosheth*. To be a Captive, makes man pitiful to Captives: *Israels* Bondage should make them liberal to Bondmen, whereas Liberty and Fulness breeds Forgetfulness; and therefore God will Exercise his People with a *Paroxysme*, a fit or two of distress, to be their Remembrancers. The best Clothes had need some times to be Shaken, or they will be Dusty.

Lessons set on with a Whipping, are best remembered; and God never Whips his Children, but when no saying will serve. *Ihu piscator sapit*; even good Men, like the *Walnut-Tree*, will not be fruitful, except sometimes beaten. Good *David* grew almost wild for want of pruning. *Psal. 119. 67. Before I was afflicted I went astray, but now have I kept thy word.*

But to Apply this to the present Occasion.

1. This may serve to state our Judgments aright in the construction of Cross-Providences.

I call them *Cross-Providences*, not that any Providence can possibly be really cross or adverse, either to a Child of God, or Gods Glory, (who alwayes makes even and smooth work in conclusion, tho' he may seem to work with a crooked Tool) but because it may seem cross to us, thro' our short and dim-sightedness; or, because they are represented to us by a false Medium, as a Stick half in the water, that seems crooked, but is not really so; and that you will know, if you either thrust all the Stick into the water, or pull it out: So when Men see Gods Dispensations but by halves, they think them cross and crooked, tho' they are not really so, and that they will find in the issue. What was more likely to cross *Joseph* in his promised Advancement, than to be Sold for a *Bond-Slave*? Yet that prov'd the fittest and readiest means thereto. Thus the Wheels of Providence, like the Wheels of a Clock, may move counter, yet each Motion concur to make it go the better.

Let us not therefore charge God foolishly, when he permits a *Slave*

to lash his *Children*. He looks on, and will either *end* our sufferings, or *mend* us by suffering. He is no loser that *loses* a Crown stuf with Cares, who is thereby fitted for a *Crown of Glory*.

Condemn not then a *Saint*, because God suffers him to be a *Martyr*. *Christ* himself was Crucified, and hanfell'd the *Cross* as well as the *Crown*; a Crown of *Thorns*, as well as a Crown of *Immortality*.

Shall we give *Judas* the *supremacy* amongst the Apostles, because he carried the *Bagg*? or *enshrine* our *Bloody Varlets* because they got the *Bagg*? or *Christen* Villany, Murder, and Rapin, because (like Weeds) they *throwe* and prospered, when our wholesomest Herbs were *nipt* in the *Bud*? This would be to *Idolize* (like the Ruder *Israelites*) a *Calf*, because made up of *Golden Ear-Rings*.

Prosperity therefore can never *avouch* Impiety, nor the most *fiery* *Tryal* brand the Innocent. 'Twas but Tyrannous *Usurpation*, tho' they Murder'd the *Heir*, that they might *Heir* his Estate: Hast thou *Killed*, and also taken *possession*? Is this *Title* good in *Law*? In Gods Law?

Tho' Impious Men, in their fulness and jollity, may be most *mad* upon their villany, like Lunaticks, when the Moon's at Full, yet is this a Testimonial that their Heads are *Light*. Much Success like much Wine, does but the more *Intoxicate*. "Prosperous Gales oft fill the Sails of Pirates, but does not justify their *Piracy*, was the Expression of the Royal Martyr.

2. This may likewise inform us, That if the *Best* of Men may meet with the *Worst* of Usage in this Life, then the *Best* things in this Life, are not the *Best* things. If the richest *Liveries* were the best *Love-Tokens* our Heavenly Father could give his Children, the *Slave* should *Out-brave* the Son. Those that have turn'd Judgement into *Gall*, and Righteousness into *Hemlock*, may rejoyce in a thing of *Nought*: So is Prosperity termed, *Amos* 6. 13. And so are those *Naughty* Men termed in the Verse foregoing, *Amos* 6. 12.

Men of little *Worth* then may have the *Greatest* outward Enjoyments; but those are, at *Best*, Enjoyments of little worth. The Honourable *Garter* cannot cure the *Gout*, nor a Crown the Head-ach; nor a Sound *Estate* a Wounded *Conscience*. Even Crowns (we see this day by woful Experience) have their Crosses.

Therefore it was that *Antigonus* call'd his *Diadem*, (and did not miscall it) *Vilem Pannum*; an unhappy Rag, and he did not *Nick-name* it. And excellently well did a Noble Monarch express the sentiments

he had of his Crown, when he said, *He that knows the Caves with which a Crown is Stuf, wou'd hardly stoop to take it off the Ground.*

The *Chair of State* cannot ease the *Collick*, nor the choicest *Dainties* the *Tooth-ach*: And therefore *Thrones* upon earth are but *Bona Scabelli*, God's *Foot-stool*-gifts. He reserves the *Bona Throni* for his deserving *Ones*: The greatest *Beauties* have not always the greatest *Dowries*.

History tells us that a *Good Man* being troubled that *Phocas* the *Traitor* reigned at *Constantinople*, and earnest in *Prayer* to God to know the reason of it, had this answer, *Because a worse Man could not be found*: Which might have served for a good Answer to us, when the same *Riddle* of God's strange dealings puzzled us in the *Traiterous Usurpations* we Lament this Day. *Worse Men*, nor more *Bloody Men*, nor *Impudent Juglers* (who *Tipt* their *Tongues* with the *Gospel*, when their *Hands* were *Dipt* in *Blood*) more abominable *Variety* could not be found. Why did God *Whip* his choicest *Children* with *Rods of Iron*? The answer's plain: Those *Rods of Iron* were the fittest *Instruments* for him to use in that *Iron Age* of harder *Dispensations*; but still they were but *Rods of Iron*, though *Enveloped* thro' *Usurpation* with *Crowns of Gold*: *Bryars* of the *Wilderness* are the fittest to make a *Scratch*, and the *Worst* of *Men* most apt for the *Worst* of *Works*.

Therefore it is that *Saint Bernard* well defines *Prosperity* to be *Misericordiam omnis indignatione crudeliorem*, a most *Unmerciful Mercy*: Such excellent *Baubles* as the *Children* of this *World* do *Fancy*, being given many times to the *worst* of *Men*, as *Quails* to the *Israelites*, not to *Feed* but *Cboak* them. Who would long for a fine *Suit*, that is infected with the *Plague*? Such *Infection* attends all outward *Mercies*, if *Uncleansed*, if *Unsanctified*; and therefore they are not the *Best* things.

3. Hence let us see the *Inconstancies* and *Vanity* of all *Humane Enjoyments*: As in the Text, *Naboth* in the *Morning* happy, even to the *Envy* of a *King*; and presently after us'd like a *Murderer*, and from *Being set on high amongst the People*, is forthwith *pulld down*, *hurried away*, and *Stoned to Death*.

The most *Vertical* heights under *Heaven* are the most *Vertiginous*; do but dizzy the *Brains* the more, and subject us to a *Fall*. There's nothing therefore so sure, as that there's nothing sure in this *World*: Not *Crowns* nor *Scepters*, as this days woful *Advertisement* can remind us.

Place not your *Confidence* then in any *sublunary Enjoyments*, which
are

are all as *Unconstant* as the *Moon*, seldom looking with *One* and the same *Face*.

But let him that standeth take heed lest he fall. The *Egyptians* have known what *Famine* is, and yet they have Boasted, that they Enjoyed a piece of *Earth* that stood not in need of *Heaven*.

Yet this glorious *Birtbright*, for all their *Vaunting*, they were glad to sell in *Joseph's* time for a *Morsel* of Bread (as their *Grandfire Esau* did his, for a *Mess* of Pottage.) So certain it is, that God will make even *Atheists* confess that there is nothing certain on this side *Heaven*.

Of which our blessed Martyr had a Heavenly Sense in those Pathetick and Sacred Soliloquies: "I thank God my Prosperity made me not wholly a Stranger to the Contemplations of Mortality; Death being an Eclipse which oft happeneth as well in clear as cloudy days. Corn upon the House Top is the highest, but not the most lasting.

4. Let us take in Good part the *Worst* that can befall us. *Ye have not yet resisted unto Blood*, saith the Apostle; intimating that since better Men than they, (the Worlds *Worthies*, of whom the World was not *Worthy*) had resisted unto Blood, they had no reason to be troubled, especially since no Temptation had befallen them, but what was common to Men: And upon serious Thoughts, how can we have a displeasing Thought under the harshest Pressures, if we consider that both our Saviour and our Sovereign was Buffeted, Spit upon, falsely Accused, and Slain.

Of such Uses as these, the Children of God have frequent use, in the whole course of their Lives; either thro' Gods dismaying dispensations towards themselves, or their Brethren. *Moses* hopes were ready to flag, and dispond, when notwithstanding Gods promise of Deliverance, their Bondage was Increased, and their Load the Heavier; inasmuch as *Moses*, as meek as he was, Mutinously seems to Article against God, for breach of Promise, and Challenge him for the Evil Treatment that *Phar'ab* gave them. *Wherefore hast thou so evil Intreated this People? Why is it thou hast sent me? For since I came to Pharaoh to speak in thy Name, he hath done evil to this People; neither hast thou delivered thy People at all.*

These dismal Appearances have Scared some into *Atheism*, though with as pitiful pretexts of reason, as that of *Diagoras*; who, because a *Plagiary* stole one of his Poems, and Published it in his own Name, fell out with Providence for seeming to connive at the Felony, by withholding a *Thunderbolt*; and so bid *Defiance* to Heaven, and turn'd *Atheist*.

But, *Because Sentence against wicked Men is not executed speedily, shall the Hearts therefore of the Sons of Men be fully set in them to do Evil?* No, certainly; there's no solid reason for it; for as Gods *Forbearance* is no *Acquittance*, so upon an impartial Inquiry we shall find that he little consults with rational Principles, who suffers his *Passion* in sinister dispensations to out-run his *Prudence*, or his *Fears* to out-strip his *Faith*.

Saint *Austin's* twenty two Books *De civitate Dei*, were purposely writ in *Vindication* of *Providence* permitting (as here in the Text, and in the sorrowful instance of this day) *The Rod of the Wicked to rest upon the Backs of the Righteous.*

Opera Dei sunt in medijs contrarijs, as *Luther* well observes, God brings about his own designs (of Glory to himself, and Good to his people) by seemingly contrary means. Who would have thought that *David* should have liv'd to be a King, (as God had Promised) that had seen the Stripling ready to be devoured by the Monstrous Giant? yet that was the first Step (as *Providence* order'd it) by which he afterwards did Climb into the Throne.

Of this *Harmony* of Providences (though they may seem to *Farre*) *Plato* had a grateful Sence, when he said, God did always proportion all things according to the exactness and order of Geometrical Rules.

God does all things regularly, in Weight and Measure, Mood and Figure. The *Grecians* therefore call the World *Cosmos*, a Beauty, from its Lovely Order, visible in the graceful Airs, and becoming Glances and Appearances of Providence, in the Creation, Guidance, and Governance of the World.

Therefore if some of the Draughts of Providence seem crooked and irregular (to which unhallowed thoughts this bewailed occasion might tempt us) yet suspend your Censures, till the *Picture* be finished, and then you'll see that all those *Interfering Lines* concur to make up a perfect *Beauty*.

For that over-ruling Hand that brought *Light* out of *Darkness*, will bring *Good* out of *Evil*, and order the *Worst* to the *Best*, for those that love and fear him, if they'l but have a little patience to stay Gods leisure: God sends thee (it may be) many Changes, and often turns thee: It is but least thou shouldest be (like *Ephraim*) a Cake half bak'd, unturn'd; He would have thee bak'd on both sides; 'tis the Prophets expression, *Hos. 7. 8.* And the Prophet *David* gives it in as a Pregnant Reason, why wicked Men are so wicked, *Psal. 55. 19. Because they have no Changes, therefore they fear not God: Whereas those of whom*

whom the World was not *Worthy*, had nothing of the worlds *Worth*, being destitute, Afflicted, Tormented; for as Saint *Paul* says, they had scarce a place to stand in, no more then their Lord and Master, who had not where to lay his *Head*.

Hence we may conclude, as also from this days bemoaned instance, that Affliction is, *Innocentiae genius*, as *Calvin* phraseth it, The bad Angel that dogs Innocence at the heels; This Life being the good Mans House of Correction.

For here God keeps but his *Petty Sessions*, Punishes many times the least Offenders, *Deferring* the Tryal and Execution of the grand *Delinquents*, till the great *Affize*.

And who need envy the plentiful feeding of the Fatned Hog, or Stall-fed Ox, design'd for the *Shambles*? Or the prosperous success of *Blood-guilty* Men, who have but a *Life-Estate* on't at best; tho' usually Bloody and Deceitful Men do not live out *half their days*.

What got the *Roman* Hero's by all their successful Slaughters, but the *same measure they meted out to others*? as our Saviour Prophecies, *Mat. 7. 2.*

For of all the Bloody *Cæsars*, till *Constantine* the Great, 'tis truly spoken, what in God's just Judgments has prov'd as true to most of those Blood-guilty Horse-Leaches, concern'd in the Murder of our blessed Sovereign, That few, or none, went down to the Grave in Peace.

There is a Divine *Nemesis* that usually in this Life haunts Injustice and Murder, and follows them at the heels, verified upon those unjust Judges, which our *Chronicles* mention; Judge *Morgan* who Condemn'd the Lady *Jane Gray*, Judge *Hales*, Judge *Belknap*, who confest in his Conscience, when he sign'd the Sentence, *That there wanted nothing but a Hurdle, a Horse, a Halter, and a Hangman to give him his due*; and he afterwards had it in full measure, heaped up, and running over. That I mention not Later Instances, with which your Memories, upon this occasion can this day sufficiently furnish you; the Sunshine of Villanous success only Ripening their Sins for the Wine Press of the wrath of God; on whom was verified that Scripture, *Prov. 30. 17. The Eye that mocketh at his Father, (meant of the Father of our Country, as well as our Natural Fathers) and despiseth to Obey his Mother, the Ravens of the Valley shall pick it out*, that is, he shall (according to the Law of *Moses*, *Deut. 21. 20.*) be put to Death, and his Unburied Carcase be expos'd to the Fowls of the Air, to the Ravens.

The

The first thing that Ravenous Birds do to Carcases, is to pick out their Eyes.

And he that sheds a tear at such juster Executions, does (in this Sense) justly too forfeit his Eyes.

So true it is in this particular, what was made good upon *Abah*, for the Blood-shed mentioned in the Text, *In the place where Dogs licked the Blood of Naboth; shall Dogs lick thy Blood, even thine.*

Thus within a very little while did God Revenge the Blood of *Jezreel* upon the house of *Jehu*, and the Blood of our Blessed Martyr upon his Murtherers; who, as Beasts Crowned for a Sacrifice, were rais'd to that Usurping heighth, that they might be tumbled down with the more dreadful downfal. The Air is most quiet and serene a little before an *Earthquake*.

However, tho' the Revenging stroke of God's Justice should adjourn the juster Execution of *Rapacious Men* in this Life, I would be loath to Eat of their Dainties, to pay their after-reckoning.

Lastly, Does the best of Men many times meet with the worst of Usage in this Life? Then let us make the same good use of the worst of usage, that God intends us by such Usages; namely, that by being Batter'd by them, we may be Better'd by them.

God Grant that the Bitter Doses that *England* has lately taken, may so Purge its ill Humours, that its Constitution may be more Sound and Healthful, than those Valetudinary ill boding Symptomes yet visible in its Face does Promise.

Its Hypocritical Look is but a sad Prognostick; a Mortal Look, as if we might read Death in its Face: God avert the *Crisis*, and fatal *Paroxysme*: *Shall I not visit for these things? Shall not my Soul be Avenged on such a Nation as this?*

God's will be done; it may be more Miseries may do us more Good, and *English Men* (like the *Athenians*) may look best in Black.

England never looks well, but when in a Weeping Posture. Mourning Habits do best become her. *In their Affliction they will seek me Early.* 'Tis possible we may then be best, when 'tis worst with us; and Thrive, like *Camomile*, the better for being fat upon. The State of a good Man in this Life, being very well Emblematically Resembled to that of the Palm-Tree, with this Motto, *Depressa Refurgo.*

The Weights that are hung upon him makes him Grow the Better.

Indeed no Chastisement for the present seemeth Joyous, but Grievous; nevertheless afterwards it yieldeth the Peaceable Fruit of Righteousness

Righteousness to them that are Exercised thereby. What matter tho' the Storm be Violent, so it speed us the sooner to our Port? What though you be washed in the *Jordan* of Affliction seven times, so you be Cured of your *Leprosie*? Wormwood is wholesome, though it be Bitter. *He that Sows in Tears, shall Reap in Joy.*

Tears are the best Holy Water to drive away the Devil. *It is good for me that I have been Afflicted*, saith holy *David*, repeating his experiences.

Almond Trees are made more Fruitful by driving Nails into them, which lets out a Noxious Gum, which would otherwise hinder its Fruitfulness. Some such advantage Saint *Paul* found by the Pricks in the Flesh; on which account it is that Saint *Austin* Triumphs in his, as Scars of Honour; Oh, *Felices Tribulos Tribulationum*! Oh, *happy Tborns of Tribulation*, that lets out my Imposumes!

The Shower of Stones sent St. *Stephen* faster to Heaven. Enemies may Kill, but cannot Hurt: And though the Children of *Belial* depriv'd our Blessed Martyr of His Head, they could not Rob Him of His Crown. (To use His own Heavenly Words) "I shall not want Heavy and Envyed Crowns of this World, when My God hath Mercifully Crown'd and Consummated His Graces with Glory, and "Exchang'd the Shadows of My Earthly Kingdoms among Men, for the Substance of that Heavenly Kingdom with Himself.

God never strikes down his People, but (as we do a *Tennis-Ball* upon the Pavement) that it may Mount and Rebound the higher. Thus he permitted Wicked Men to strike at, and strike down our Blessed Martyr'd Sovereign, that he might Exalt Him in His own Throne, and in the Hearts and Memory of all that are truly Pious. *Pungit, Deinde Ungit.* God first let Afflictions close up to the Swords Point, before he did Anoint him with the Oyl of gladness above his Fellows.

The Second Observation is,

THAT the Rabble and Multitude are many times, thro' Zeal for Religion and Justice, Guilty of horrid Impieties: As in the Text, (They) Stoned him. Where the word (They) Concords with the foregoing word (the People) the unjust Judges Condemn Innocent *Naboth* in the Presence of the People; and they, the People, turn Executioners, and hurry him away without any more ado, out of the City, and Stoned him with Stones, that he Died.

Thus

Thus the Rabble in a Tumult, (like Dogs in a chafe) Bite and Bark at their Masters, and Friends, as well as at their Foes.

All's alike; as here, *Naboth* hurt them not, had given no just Offence; but that's all one, he was Accus'd for Blasphemy; and they took it for granted to be true, being Gull'd by Politick Statesmen, with the Pretences of Justice and Devotion. Thus Zeal Misguided, like a Horse without a Bridle, may run fast enough, but out of the Way, making more Haste then good Speed: Or, like Fire out of the Hearth, which usually does harm; Warms not, but Consumes.

Thus Politicians that Plot Rebellion, and Mutiny, do but give out a Religious *Watch-Word*, and the People straight give the Word about, and are up in Arms for God and his Cause.

Thus when a wicked Grandee begins a Health, some or other of the Rabble will Pledge it, tho' it be Blood: As in this woful instance of the Text and the Day: Sons of *Belial* do *Strenue Calumniari*, accuse falsely and impudently; and Swear hard, and the People believe them; and cry, as in *St. Paul's* case, *Away with such a Fellow from the Earth, for it is not fit that he should Live*. And why? They knew not; for the most of them knew not why they were met together; indocible Crew! that left Equity and Justice should carry it at a fair hearing, they stop their Ears, as they did at *St. Stephens* Tryal, and run upon him with one accord.

Thus did they furiously noise it against our Saviour, *Crucifie Him, Crucifie Him*; and tho' *Pontius Pilate*, who was more Sober, would have them make a Halt, and tell first, what *Evil hath he done*? Yet they cryed out the more, like an Impetuous Torrent that swells when 'tis Damm'd, right or wrong, *Let Him be Crucified, let him be Crucified*.

How soon were the Fickle Jews weary of *John* the Baptist, that at first flock'd to him? All *Hierusalem*, and all *Judea*, saith the Text, *Matth. 3. 5.* *We'll have a King*, say the People to *Samuel*; and then presently after, the same People change their Notes, *We have added to our Iniquity this more, in asking us a King*, *1 Sam. 12. 19.* The present Government is always Grievous to them; like Weathercocks, who tho' always mutable, yet always set their Faces against, and brave that Wind that is most Potent.

The Vulgar, *Reuben* like, are Unstable as water, and one day cry, *Hosanna*, to Christ, and the next day, *Crucifie Him*: In the Morning ready to fall down, adore, and deifie *Paul* and *Barnabas*, *Acts 14. 18.* And in v. 19. Being tickled in the Ear with another Story, that

that certain Jews that came from *Antioch*, They stoned Paul, and drew him out of the City, supposing he had been dead.

Subtile Usurpers thus, like *Jeroboam*, make *Israel* to Sin; and by pretending a Cheaper way of Devotion, and a nearer cut then going up to *Jerusalem*, entice them to worship their Golden Calves in *Dan*, and *Bethel*, tho' the lowest of the people be the Priests; and to countenance the Abomination, the Usurper himself became one of the Priests of the high places.

Thus these impetuous Torrents (like the Tydes by the paler Moon) are Influenced, and led about to and fro, as their pious *Sheba's* that Head them, shall Animate and Direct; but are especially Charm'd (like *Bees*, when they are up in a Swarm) by the tinckling Noise of Reformation and Liberty.

Yet many times when these Swarms are up, no body knows where they will alight, nor they themselves well; the Fiends sometimes, for want of work, fall upon the Conjurers that rais'd them. And 'tis but just that these *Bearwards* should sometimes (for Example sake) be worried by their own Whelps, and they are but right served; 'tis Good enough for so Bad a Trade.

'Twas this tumultuous Wild-fire that first set our flourishing Kingdom on a Flame, kindled and blown up by the busie Lungs of fomenting Incendiaries, little regarding the mischievous Consequences of our Flames, so they might Warm their own Hands: *Nero* like, Solacing and Sporting themselves, when the City was on Fire.

But I am Tired with the unpleasing Thoughts of these Horrors, and shall therefore put an end to this Discourse of Tumults. God grant our Tumults may be at an end!

I proceed now to the Third and last Observation, which I especially aim'd at, when I chose this Text, so suitable it is to the present Occasion; and it is taken from the first and last Words of the Text, compared together; They proclaimed a Fast, and Stoned him with Stones.

Whence Observe.

That the most black and bloody Villanies are usually Varnish'd with Religion and Justice.

A Truth that (God knows) needs no Proof to those whose Memories can furnish them (by this Day's doleful Celebration) with a lamentable Instance, though I should not mention this in the Text.

The Cry of Religion and Justice, Conscience, and the Cause of God, giving Hosanna's to one of the bloodiest Butcheries, that the most

dismal Night did e'er give Midwifery unto, or the affrighted Sun ever saw.

Making the same use of *the Gospel, the Gospel*, to compass the barbarous Designs, as the Jews did of their Temple; exclaiming, *The Temple of the Lord, the Temple of the Lord*; which the diviner Prophet call'd, *Lying words*, Jer. 7. 4. and Suits too well with a Generation of *Lyars*.

This Hypocritical Flourish of the mentioned *Jews*, not escaping the more prying Consideration of an Heathen *Historian*, who, upon this Score, well styled the *Jews Temple, Impia gentis Arcanum, A Sanctuary of Roguery*. *Avouching* their malignant Hatred (as the Prophet *Isaiah* records) with *The Lord be glorified, the Lord be glorified*.

The Voice, is the Voice of *Jacob*, but the Hands! *the Hands are the Hands of Esau*.

I shall name but Two special *Reasons* of this Observation, before I make a closer *Application*. And the First is this:

I. *Black and Bloody Villanies* are commonly *Varnish'd with Religion and Justice*, that the horrid Projects may take the more prosperous Effect: For even good, and well meaning Men may be proselyted to a Devilish Faction, if the Conjurers, when they raise it, can make it appear like an *Angel of light*.

Those *Witches of Endor* always raising the *Devil* in the likeness of a *Prophet*. For, if the Devil should appear in his own horrid *Shape*, he would Fright even those that Study this *Black Art*.

II. Dismal and Bloody Villanies are *Varnish'd with Religion*, that upon Disappointments, they may not altogether be Disappointed. For, if the Cockatrice-Egg of Sedition, be not Hatch'd with the Warmth of a Conventicle, into the Serpent of Rebellion, then it must pass for a harmless *Incubation*. Thus horrid *Faux*, surpriz'd in his *destructive Cells*, retains his Vizer, pleads he is about his Lawful Occasions, means no *Harm*, not he; may not *he* and his Confederates meet in their own hired House? Has the King's Officers no more Conscience, than to Disturb Honest Men? Thus the *old Powder-Plotters*, and Underminers of *Church and State*, did not want the same Apologies of our *modern Faux's*. So that, tho' the Train they have laid, to Blow up at once the Church and State, do not take, yet they are Shot-free, and Justice-proof by a pious Charm.

The *Man-slayers*, which the Prophet *Zechariah* makes mention of in his time, *Zach. 11. 5.* used the very same Canting Tone of our

men

men of blood, of a later date ; *Blessed be the Lord, blessed be the Lord* : And yet in the foregoing Words of the same Verse, 'tis recorded, *That they Slew the Innocent, and Sold others*, and yet held themselves not Guilty. Read but that Scripture, and you need not study a Parallel Instance.

So that tho' these pious *Panders*, cannot in the *Night* of *Delusion*, prostitute their deformed *Brats*, and monstrous *Conceptions*, unto the blacker Villanies they Lust after, and are in Love with, yet the *Changeling* still retains the Name of a *Babe of Grace*, and so may pass, if not for a *Beauty*, yet for a *Saint* ; or at least *stave off*, for fear of doing Violence to *Purity*, all thoughts of Searching her for a *Witch*.

Wandering Vagabonds do thus legitimate their *Vagrancy* by a *Ballad*, or *Pedling Trade* ; which tho' it bring not much in, yet it saves their Backs from the Brand due to *Rogues*. And tho' to Pick mens Pockets be the main Design, yet missing their Aim, they may Finger some small *Pence* by a *Canting Tone* ; *Looking* (like *Watermen*) one way, and *Rowing* another ; and yet *take it ill*, that Men will not believe they are going *Sion*-wards, because their Faces are thitherwards. For the Villany was no sooner perpetrated, but (as *Tamar* after she had plaid her wicked *Prank*, resumed the Garment of her *Widowhood*) they *Robed* themselves again with the *Old Vestment* and *Coverlid* of *Sanctity* ; hung down the Head like a *Bul-rush* ; look'd Sadly ; and, with the Whore in the *Proverbs*, *Wiped their Mouthes*, and said, *they had done no Wickedness*. So that if the *Usherage* of *Sanctity* cannot hand in their black Deformities of *Rapine*, *Blood*, and *Sacrilege*, which they so much *Court* ; yet it will serve to Fence off the Stroke of Justice, due to *Thieves* and *Murderers* ; or at worst, *Canonize* them for *Saints* and *Martyrs* in the bloody *Kalender* of their own *Crew*. But 'tis well known, by the Blows they Strike, what they Aim at, tho', at the same time, they look another way.

These *Ishmaels*, like *Ishmael* the Son of *Nethaniah*, Meditate a Slaughter, tho' they may (as he did, a little before he Slew the Eighty Men) shed a few *Crocodile Tears* ; the Text says, he came *weeping all along as he went*, Jer. 41. 6. And the next Verse records the *Butchery*.

But to apply this home to the present Occasion, (for we must not thus have done with it) we'll see if we can, pull the *Vizor* of this *Faux*, and rather *Rub* hard to get off the *Paint*, than that *Jezabel* should pass for a *Beauty*, lest we Sin by *Connivance*, as did the *Church*

of *Thyatira*. God grant, that our Lord Jesus do not Write bitter things against this Nation, for this Sin, as he did against his beloved Church of *Thyatira*; and that this Epidemical Sin bring not upon us another Epidemical Plague, *Revel. 2. 20. I have a few things against thee, because thou sufferest that woman Jezabel to teach and to seduce my Servants; to commit Fornication, and to commit Murther, Rapine, and Sacriledge.* I now come to the Application.

1. If dismal and bloody Villanies be commonly Varnish'd with Religion, then this may Inform us, That the most plausible Pretexs of Religion are always Suspicious, since so seldom Sincere.

Christ tells us so of the Puritan Sect amongst the Jews, called *Pharisees*, that they might gorge themselves with the tears of Orphans, and devour Widows Houses, with more ease, and less danger. They went to Prayer, nay, made long Prayers, as Jezabel did in the Text; prologues the Murther with a Proclamation for a Religious, Solemn, and Publick Fast. I need not tell you, that the Murtherers of our Sovereign writ directly after this copy, traēt the same paths, wrought with the same instruments, and effected the same Cruelty, with the very same methods of Piety and Justice, *Zach. 7. 5. 6. When ye fasted and wept every month, did ye all fast unto me? Even unto me? Did you macerate your Bodies, that your keener Stomachs might take the larger Draught of innocent Blood?*

Thus the *Cossacks*, a kind of mungrel Christians, barbarous People, and Bordering upon *Muscovy*, living wholly upon Rapine, always pray to Christ in the Morning, to make them Diligent in their Callings, and help them to good Booty: So the wild *Irish* never went a Mass-trooping, but with the Auspicious of a *Pater noster*, and *Ave Maria*.

Thus these grand Rebels in *Richard the Second's* time, Prefac'd all their Letters to their Confederates, with whom they held Intelligence in the Conspiracy, with these Heavenly words, *Glory be to God on high, on earth peace, good will towards men.* Strange Confidence! What? *Glory to God*, when their own Consciences told them they were Contriving the Ruine of such as the Majesty of Heaven calls, *Gods upon Earth!* And, *peace on earth*, when they were Meditating a War! And, *good will towards men*, when they were going about to Cut their Throats!

This is like *Joab's* Complement; *Art thou in Health, my Brother?* And then follows the Kiss with a *Snub*.

Pope

Pope Alexander VI. was so known a Dissembler in his time, that afterwards it became a Proverb in Rome, *When his Holiness Swears, you may Swear 'tis false.* England may well say, that her Royal Head was then first struck at, when the Executioners entred into Covenant, more solemnly to Swear its Preservation; as if the Breaking of former Oaths of Allegiance, could not speak them sufficiently Perfidious and Disloyal, but they must call Heaven and Earth to Witness afresh to redoubled Perjuries; or else resolved to Contradict the Truth of that Scripture in Eccles. 4. 12. *A threefold cord is not easily broken,* whereas their poor, weak, and tender Consciences, could Snap them with ease, and make nothing of them.

Cataline begun his Conspiracy with a Covenant and a bloody Sacrament. These Judas's are then most likely to betray, when they come to salute, *Caveatur osculum Iscarioticum.*

The French Proverbially say, when the Spaniard sends them an Ambassador for Peace, *Claude foras,* they are certain then they must Fight for't. I could apply it to as smooth a Tongu'd Generation; and if not so Subtile, yet they are as False, and can Play with Oaths, as Monkeys with their Collars, can put them on and off as they list. *Pro Rege, Lege, Grege,* was the common Motto in those days, what they meant by the first Word, this Day's Remembrance does too truly Admonish us; *Is this thy kindness to thy friend?* In which religious Treachery, they did but much resemble that juggling Pope before-mentioned, and his Son *Caesar Borgias*, of whom it was said, *That one never spoke as he thought, and the other never performed what he spake.*

In this Sense we may say of our Martyr'd Sovereign, what Seneca speaks of *Caesar* at his fall; His pretended Friends, not his Enemies tumbled him down. And how many Wretches might our glorious Martyr have justly Upbraided with the same Words that *Caesar* in his last Words groaned out to his Son *Brutus*? *What! and thou, my Son, too! Thou, my Subject! Thou that hast sworn Allegiance, and confirmed it again with a Covenant of a later date! Have we not Cause, more than enough, to use that good Man's Letany, in behalf of our Sovereign and these Kingdoms, Libera nos ab amicis: From such Friends, good Lord deliver us?*

'Twas capital, even amongst the ruder Scythians, if any did *Duo peccata contorquere,* make a Pleat of two Sins together; as Lie, and Swear to it. The most barbarous Nations have Outvied us in Honesty:
For,

For, whilst such a Stir was made to *make Room for Religion*, good Nature has been *justled out* ; and we have lost *Humanity and Morals*. And the very *Hearthen shall rise up in judgment against us*. The Peripatetick owned more Divinity in his *Ethicks*, where he says, *It is not good for a man to dissent from the Gods, his Father, or his Teacher*.

Our new Gospellers, tho they do not walk much like Christians, yet will *talk* like them. This *tip Religion* is so cheap and easie to be come by, that every Hypocrite can afford to *disciple* himself thereunto ; but, when it comes to Works of Charity, and to Evidence a true Faith by good Works, then *vale lumen amicum* ; Gospel-Light and he must *shake hands*, and part.

The greatest *Talkers* are seldom the greatest *Doers*. The *Damask Rose* is more *Fragrant*, but not so *Cordial* as the *Red*. And those days, whose bloody *Hew* will *stain* the Chronicle to all Posterity, have yet been *Cryed up* for the *Gospel-days* ; whereas if we view but the Murthers, Sacriledge, and Rapine, which these Gospellers did *perpetrate*, we must say, as that Learned *Lanacre* did, comparing their straighter and directer Rules, and Gospel-Lines, describ'd in Christ's Sermon upon the Mount, with those more *crooked* and *perverse* Draughts of the men of his times ; *Either this is not Gospel, or we are not Gospellers*.

Sure I am, that this Day's sad *Instance* gives us Occasion to *put it to the question*, (as of Old to the *jugling Jews*, that profaned God's holy Name, *Ezek. 36. 20.*) *Are these the people of the Lord that came forth of his Land ?* Do you take his Name in Vain, *Motley Christians* ? Do ye take Christ's Name in Vain ? Such *Israelites* as these have too much *guile* in them to be *Nathanaels*.

More like that *Israel* (mentioned by the Prophet) which was but an empty Vine, that only *brought forth fruit unto it self*. *Vox & præterea nihil*, as he said of the *Nightingale*, nothing but a *Noise*. The emptiest Kettle makes the greatest sound ; and the most *lewd* are usually the most *loud*. And we may truly reprove such (in the words of *Diogenes*, to that vitious *Antipater*, that *bipedum nequissimus*, who wore a white Cloak in token of Innocency) *virtutis stragulum pudesacitis*, ye make Religion *blush*.

To use the words of the Prophet *Micah*, *Do ye build up Zion with blood, and Religion with iniquity ?* And yet lean upon the Lord, and say, *Is not the Lord among us ? No evil can come unto us*.

The

The little attendance on this Day's Celebration in this populous City, who can, at other times, throng in a *Crowd*, to the want of *Elbow-room*, makes me with grief of heart presume, That the Innocent Blood shed upon this Day, is but little upon the Hearts, and too little a Grief of Heart to many, that I say not *Ministers*, who can not only coldly neglect their Duty herein, without remorse, but even dare to appear in Publick against the Celebration of this necessary *Fest*; as if there was now no need of keeping it. These are such whose Fathers *acted* this Murder; and they bring their Fathers Guilt upon themselves by *justifying* it. Nor is this all, for since the late Revolution, there are some that in *Print* have gone about to Defame the Royal Martyr, (and, as it were, Murder him again) by affirming that he was *no Martyr*; and that his Pious and Excellent Meditations, (which, perhaps, next to the Holy Bible, is *one of the best Books in the World*) are *none* of his; but they bear his *Portraiture* too much to be Suspected by any honest Man, notwithstanding all that the *Spawn* of the Regicides do affirm to the contrary; who have also the Impudence to affirm, that *A King is the Creature of the People*; and therefore they may do what they will with him. Does this look like Repentance for the Innocent Blood that was shed upon this Day? No surely: These Men cannot find Leisure for this great and necessary Employ, in solemnly Deprecating that divine Vengeance, which I fear is yet due to so Impenitent a Crew.

Acts of Grace and Mercy are lost upon such: For, as all truly generous Spirits do look upon an irreconcilable Implacability as Brutish, and Unmanly, as well as Unchristian; so an impenitent and stubborn Disobedience (like the Sin of *Witchcraft*) is Hellish and Devillish. *Errare humanum est, perseverare Diabolicum*. Will ye steal and kill, saith the Prophet: [In the Hebrew] Will ye stealing steal, and murdering murder, and yet come into this house, which is called by my Name, and say, we are delivered to do all these Abominations? Procul hinc procul ite prophani. To what purpose is the multitude of your Sacrifices unto me? saith the Lord. When you come to appear before me, who hath required this at your hands, to tread my Courts? Does Piety and Purity prompt you to Sacrilege? Does your Fear of God keep you from Repentance? Does your Fear of God keep you from Honouring your King?

This was *Becket's Plea*; he would submit to his Sovereign with a *salvo honore Dei*: He was Content not to be a Rebel, so that his Allegi-

Allegiance might not *dishonour* God. *Good man!* His Conscience was Tender of God's Glory, but Seared at the thought of *peace on earth, and good will towards men*. Is your insatiable Boulimies not yet Glutted? But must you again Puddle our Waters, that you may Fish the better? But I have had too much Occasion to Enlarge upon this Head. I'll name but one Particular more, and come to a Conclusion; and that is, an Use of *Exhortation*.

2. That since *black and bloody Villanies* are usually *Varnish'd* with Religion, let us not mind mens *Pretences*, but their *Practices*. *Samuel* himself could not have spoken more Divinely, than did the Devil in his Likeness. How ill does the Language of *Canaan* become the Inhabitants of *Hell*? Peace in the Mouth, and War in the Heart: As if these Pretenders to the New *Jerusalem*, did resolve to avouch their Claim thereunto, by being like the Old *Jerusalem*, whose *Name* signifies *Peace*, and yet no such *Slaughter* and *Divisions* in any City of the World. *Mel in ore verba lactis, fel in corde frans in factis*, as the Psalmist does English it, *Psal.* 55. 21.

The Tomb-stone may have a fair Motto, and specious Out-side; but what's underneath? *Blessed be thou of the Lord*, says *Saul* to *Samuel*, *I have kept the commandment of the Lord*, 1 Sam. 15. 13, 14, 15. *Hast thou so?* saith *Samuel*, then *What means this bleating of the Sheep in mine ears, and the lowing of the Oxen which I hear?* Oh, saith the Sycophant, *they are to sacrifice to the Lord thy God*. So: Are our Pretenders to Love, Loyalty, Obedience and Peace, indeed so much for *Peace*, and for performing the *Commandments of the Lord*? Then what means that *Shimei's* Bleating, and *Rabshekah's* Railing against this blessed Martyr, which I hear? What means the Rapine, and Sacrilege, (which is so far from being repented of) that 'tis again endeavour'd to be Repeated? Will you say, 'Tis to Sacrifice to the Lord your God? *Behold to obey is better than sacrifice, and to hearken then the fat of Rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.*

" You may never expect (saith our blessed Martyr to his Eldest Son, *K. Charles II.* who also found it true) less of Loyalty, Justice, and Humanity, then from those that engage into a Religious Rebellion; their Interest is made God's, under the Colours of Piety. Ambitious Policies march not only with greatest Security, but Applause, as to the Popularity. You may hear from them *Jacob's* Voice, but you shall see they have *Esau's* Hands.

Come

Come, pull off that Bullrush-Coat, it has been worn too long : the Plot is so stale, that I can scarce think any in this Age, who has not lost his Pallate, can longer Relish it. What Rebels shall be hereafter, must needs be so upon Malice fore-thought : the mournful History of those Calamities, that ushered in this fatal Day, [that Volumn writ in Blood !] let us understand your Meanings, whatever be your Language, or your Title-Page. Those horrid Instruments found in your *Faux's* Cellars, unriddle the Meanings of your Meeting, whatever your Bush does promise. The Whore in the Proverbs began her Sorceries with Peace-Offerings, *Prov. 7. 14. God is near in your mouth (as the Prophet saith) but far from your Reins. Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a Fast that I have chosen ? A day for a man to afflict his soul ? Is it to down bow his head as a bulrush, and to spread sackcloth and ashes under him ? wilt thou call this a Fast, and an acceptable day to the Lord ? Behold ye fast for strife and debate, and to smite with the fist of wickedness.*

These Edomites are right father-like, *Gen. 27. 41. The days of mourning for my Father are at hand, then will I slay my Brother Jacob.* The Days set apart for the pious Solemnity of his Father's Funeral, was the fittest time for him to execute his bloody Malice upon his Brother. The Text says, *He was detained before the Lord,* 1 Sam. 21. 7. *Sacris abutitur ut sceleratis mos est.*

Thus also does the Edomite, when he meditated the Slaughter of the Priests of the Lord, which he afterwards effected, he was at his Devotions.

This Day reminds us too Evidently, who used the same Methods of Cruelty, and with whose Royal Blood those eager Horse-Leach's did gorge themselves, after they had first paid their Devotions, fought the Lord, and Grace once said, they fell on to their bloody Banquet.

Ignatius blest'd God when he was going to *Rome* to be Martyred, to think that his Blood should be found among the Worthies, mentioned *Rev. 16.* under the Altar, crying with a loud Voice, *How long, O Lord, holy and true, dost thou not judge, and avenge our Blood on them that dwell on the Earth ;* and that God making Inquisition for Blood, would search for the Blood of Righteous *Abel*, to the Blood of *Barachias*, and also down as low as mean *Ignatius*. And (I will add) when God sits upon the Grand Inquest for innocent Blood, He will not only Search as low as mean *Ignatius*, but righteous *Charles*,

(to the immortal Honour and Dishonour of our Nation) *England's Martyr.*

Our Kingdom has been famous over the World, for the first Christian King in the World, *Lucius* ; for the first Christian Emperour in the World, *Constantine* the Great ; for the first Reformed Prince, *K. Edward VI.* and for the first Royal Martyr for the Church and State, *King Charles I.* chosing rather to resist to Blood, then betray the Laws of the Land, the Freedom and Honour of Parliaments, the Rights of His Crown, the just Liberty of his Subjects, and the true Christian Religion in its Doctrine, Government, and due Encouragements, to the greedy Jaws of ravening Wolves. *A good Shepherd giveth his Life for the Sheep.*

Most deservedly therefore, as the *Romans* did their Emperour *Titus*, may we Stile him, (without suspicion of flattery) *delicia humani generis*, the good Peoples Darling, an epidemical Cordial : *Cordulum populi*, as *Scypio* was called, the Peoples Sweet-Heart ; who was *De regione non magis sollicitus quam de Religione* ; cared not so much for his own Kingdom as God's ; counting it more Honour. (with the good Emperours, *Theodosius* and *Constantine*) to be *Christi vasallum, & membrum Ecclesie, quam caput Imperii* : Christ's Servants, than an Earthly King ; and a Member of the Church, rather than Head of an Empire.

Having cropt the Top of all Vertues, as *Pindarus* said of *Hiero*, or as *Vatellius* of *Cato Major*, *Homo virtuti sumillimus, optimus imperator, orator, Senator omniumque artium inagister*, he was as like Vertue as ever one could look, being an incomparable King, an incomparable Orator, an incomparable States-man, and an incomparable Church-man ; and if not, the endowments of a Prophet, yet of a King and Priest, being at all Essays a Master of Art. But in his juster Praises, though Rhetorick it self should expatiate, she must lose a Figure, his worth transcending common Hyperboles. *The Memory of the just is blessed,* Prov. 10. 7.

A great Man good, is greatly good ; not only because they are precious by being rare, (for God knows) we may too often say of Religion (as it was said of *David*) *The Lords favour thee not,* Sam. 29. 6. (making it their business *Erigere muros magis quam corrigere mores*, to build Manners rather than to mend their Manners.) But because their good Examples, as well as their bad, are greatly followed ; like great Men, being the Locking-Glasses by which the Rabble dresse themselves ;

selves ; the great Body turning to and fro, and if the Head turn round, the unwilily bulk will usually wheel for Company.

I love not Encomiums of this Nature ; but here to be silent, is to injure Innocence, and rob a Righteous Man, a Righteous King, and a Glorious Martyr of his due. God himself calls a worse King, his choice One, *Isa. 42. 1.*

Nemo vir magnus sine afflatu divino unquam fuit, saith *Cicero*, no Man did ever do or suffer bravely, but by divine Instinct, a Hand lent him from Heaven ; and I think it no boldness to say, (amongst a People that think themselves reproach'd, when *Charles* is vindicated) no Man could do or suffer (with that Christian Patience, Meekness, and Magnanimity) the Imprisonments, and Tumults, the Reproaches, and Martyrdom that he did, except God was with him. Oh when will this Kingdom deserve the title that (*Polidore-Virgil* says was once usually given to it) *Regnum Angliæ, regnum Dei ; Regnum Angliæ, regnum Angelorum* ; whilst this day tells us, it was *Regnum Diabolorum*. *Plato* commends the Attick Country, in that it was beloved of God, and loved God. Oh that *England* might be so too ; beloved of God, and love God, and fear God ; which is impossible, if we do not honour the King ; so saith *St. Paul, Rom. 13. 2.* though cruel *Nero* had then the power : He that resisteth the Power is damned ; or, (as our Translation) shall receive to himself Damnation.

A Scripture, that I wonder how those that glory so much in their poring upon the Scripture, can overlook ; or their tender Consciences make a baulk of, without either Scruple or Remorse. So that we have cause to wish for our Kingdom, (as *Ferus* did for the *Romish* Synagogue) that we had some *Moses* to take away our Evils ; *Non enim unum tantum vitulum, sed multos habemus, non tres Rebelles, Korah, Dathan, & Abiram, sed innumeros.* The *Israelites* had but one golden Calf, but we have many ; they had three grand Rebels, *Korah, Dathan, and Abiram*, but we thousands.

As if Rebellion, with all its odious Retinue and Appurtenances, could be propagated, *ex traduce.*

Korah, that great Rebel, was a Priest too, one of the Sons of *Levi*, and one of the Princes of the Assembly (as *Numb. 16. 2.*) and of all these 250 Princes, mentioned *Numb. 16. 2.* Men of renown, famous in the Congregation, he was the chief ; (for according to the custom of *Egypt*, from whence they came, their Princes were Priests,) yet that would not serve, he will be Chief-Priest or nothing, *aut Cæsar aut miles.*

us, as *Moses* Articles against him, *ver. 10. of the 18th of Numb.* and to compass his design, he turns *Independant Minister*, and sides with the People, that, by these *Rounds* of the Ladder, he might climb up to his desired *Height*. Ambition has no *Reins*, never knows to make a *stop*, is always the *Father* of Rebellion, though *Religion* may be the *God-father*, and give it a *Name*.

Was not *Aaron* the second Man amongst the new Common-wealths men that came out of *Egypt*, yet that's not enough; but he *Bandyes* with his holy Sister *Miriam* the *Prophetess* against *Moses*, to get the *Supremacy*, *Numb. 12. 1.* and to effect this, first they rip up a *Fault* committed 40 Years, (contrary to the Law against strange Wives) in the *Marriage* of a poor *Black-moor* Woman, called there an *Ethiopian* Woman; the true cause of their discontent breaks forth, *Hath the Lord indeed only spoken by Moses, and hath he not also spoken by us!*

So that it is certain as well as an old Rule, that he that goes about to spy faults in his Superiors, and blaze them in publick to their shame, that Man certainly is going about to *rebell*, and pick a *quarrel* with them: First he renders them *dirty*, and then they are fit for nothing but to be *rubbd*; first array them in *Bear-skins*, then sets *Dogs* upon them to worry them.

There's a *Writ* in Law called *Ne injuste vexes*, vex not any Man unjustly; and the People of old were forbidden to vex a Stranger; but for a King to be *Vexed*, Oppressed, and at last *Murdered* by his own Subjects, as *Barbarously*, as *Bloodily*, in the midst of his Kingdoms, and in the Strength of his Years, his Friends and loving Subjects being helpless *Spectators*, whilst the *Caitiffs* reviled him, and triumphed in their unparallel'd *Massacre* at his own Gates, is a piece of *horrid* Butchery, as *matchless* as *odious*.

And all this with the applause of Justice and Devotion!

Hered, who at one *Draught* quaff'd the blood of 14000 *Infant-Bethlemites*, and his own Sons among the rest, lest the bloody cup should not be a *brim-full* potion of Horror; *Tyberius*, *Nero*, *Caligula*, *Otho* the second, *Julian*, *Commodus* (cunctis Incommodus) *Domitian* *Dioclesian*, *Charles* the 9th of *France* and all those *Monsters* of Men that ever lived, might here (dull *Truants* in murdering *Proficiencies*) have gone to School, and learnt new *Lectures* of Cruelty and Barbarism.

'Twas an *Inhumane* speech of *Hannibal* (if true what's storied of him) that no *Prospect* did ever so much *delight* him, as a *Ditch* (which he once saw) running over with *Man's* blood; But it is too true, that

no *Sight* could please some Wretches but that of the effusion of an *Innocent* Man's Blood, yea an *Innocent King's* Blood ? as if they did make choice of their *Bits* in their cruel *Boulimy's* ; The Blood of *Goats* will soften *Adamants*, but the *precious* Royal blood did not, has not, and (I fear) does not yet (Oh *unhallowed* Saints !) *molify* your more *Adamantine* Hearts, and *seared* Consciences : 'Tis *Just*, with God to give you *blood* to drink for you are *worthy* ; *Satia te sanguine quem sumpsisti* would be but a due *Retaliation* ; to use *David's* words, *Scatter thou the People that delight in War*. What ! Is not your *insatiable* Thirsts yet satisfied ? but as if the Sins that you have done, were not *Scarlet* enough, do you yet endeavour, by more *blood*, to *crimson* them to a deeper *dye*

Nothing would satisfy *Faresius* (the Pope's Champion) but to *ride* his Horse up to the *Saddle-skirts* in the blood of the *Lutherans*, and do you cry down the *Pope*, and yet *avouch* the cruelty of the worst of *Popes* by more *disfmal* *Parallels* ?

Do you make a *jest* at Murder, as that *Queen* Mother of *France*, who viewing the fatal *Landskip* of the dead *Carcases* of her Protestant Subjects, *smiled* and said, It was the handsomest *Piece* of *Tapisry* she ever beheld ? 'Tis a *sad* Conscience that can Joy at the thoughts of this days Mournful Remembrance otherwise than from the sense of Godly Sorrow at this days Sad Remembrance ; no good Man can Repent such a Repentance.

Have you no way to be Villanous enough, except ye call Heaven to Witness and assist at such Unheard of Villanies ? Ye Sons of *Cain* ! must ye yet kill your *Brethren*, and that for Devotion-sake ?

Or, with wicked *Herod*, Pretend to Worship, *Mat. 2. 8.* when ye Intend to Murder him ? *Cur bonificas* ? why Trimmeest thou thy way to seek Love, and why dost thou yet Teach the wicked ones thy Ways ? Are you afraid that Dull Posterity should turn *Truants* to your *skillful* Massacres ; and not get your bloody *Manuscripts* by *Heart*, that you, even yet (under the *notion* of *Purity*) *teach* the wicked ones and the *Innocent* ones your ways ? when for all your Gospel-sayings, we know too well, ye intend to practice no saying in the Gospel, but that in *Mat. 21. 38.* *This is the Heir, come let us kill him, and seize upon his Inheritance.*

How then canst thou say, *I am polluted* : Behold thy way in the *Valley* (in the *Golgotha* to which these once flourishing *Kingdoms* have been reduced) Let this *Day* reprove thee, know what thou hast done ; For
in

in thy skirts is found the blood of the Souls of the poor Innocents, *Jer. 2. 34. I have not found it upon secret search but upon all these : yet thou sayest, Because I am Innocent ---- Behold the Revenger of the blood of his Martyrs will yet plead with thee, because thou sayest, I am Innocent, Jer. 2. 35. Nothing but Death could, under the Law, expiate Sins committed presumptuously, [Hebrew] With a High hand, Numb. 15. 30. Such as was this Concatenation of Villanies, that fought neither with small nor great, but only with the King of Israel : --- Hunc ipsum Petimus, as that Russian cried who slew the great Gustavus Adolphus.*

Oh, Restore, Restore your forfeited Loyalty : Talk not of Reformation of the Church and State, till you have first reformed your own disobedient and stubborn hearts ; first wash your bloody hands, and gargle your slanderous Throats, and then you need not blush when you speak of Reformation ; 'till this be done, He is unpardonably credulous that will lend an Ear to your noise of the Gospel, the Gospel ! Good Hearts ! It were very pretty if it were not painted, but in earnest we may say by woful experience of your Cause, as *Salust* says of *Amelia*, *Amelia Oressilla, Præter formam nihil unquam bonus laudavit* ; There's nothing skin-deep praise-worthy in it ; Bull-rush-like, or Sepulchre-like, or a Rose-tree in Autumn, --- *cecidit Rosa, manet Spina*, when the flower is off, how pitifully it looks ? Oh quantum hac *Niobe* !

Oh, then every one that hears me this day upon this occasion of Lamentation, (rehearsing to us that of *Lam. 5. 16. The Crown is fallen from our Heads, wo unto us that we have Sinned*) lay your Hands upon your Hearts, and seriously empannel your Thoughts in this grand Inquest ; Have I so much as consented to the shedding the Blood of this Innocent Martyr ; or have I in any-wise approved of it, or justified those that did it since, tho' perhaps then unborn ? The very concealment of a Cheat was miraculously punished with Death, *Act. 5. 10.* and yet the Text does not say that *Sapphira* consented to it, but only was Privy to it, *ver. 2.* and did not do her best to prevent It ; sure I am then, this bloody Butchery must, upon this Account, be filed up for a National Sin, as God has in Justice scored upon us, for this Blood, many National Plagues, And (if that be Scripture in *Revel. 9. 21.*) God will yet appear, rendering Vengeance to all such who have not repented of their Murthers, nor of their Sorceries, nor of their Fornications, nor of their Thefts.

Oh

Oh, that you that hear me this Day, may be (as the Posts of the Doors were by the Blood of the *Paschal Lamb*, in that day of Slaughter) so Washed (by unfeigned Contrition) in the Blood of the Lamb, that when the destroying Angel shall yet make Inquisition for this Royal Blood, he may pass over us !

Talk not of Religion 'till this be Done ; Pray no more 'till this be done ; bring no more vain Oblations 'till this be done : *For, when ye spread forth your hands, I will hide mine eyes from you, saith the Lord ; yea, when ye make many prayers, I will not hear, your hands are full of blood, Isa. 1. 13, 15. But, deliver us from Blood-guiltiness, O God thou God of our Salvation.*

F I N I S
